A

CHARACTER

Of His most Sacred Majesty

Charles the Second,

KING of Great BRITAIN
France and *Ireland*, defender
of the Faith, &c.

Written by Dr CHARLETON,
Physician in Ordinary to His
MAIESTIE.

Who most Religiously affirms,

Se non diversas spes, sed incolumitatem *Cæsaris simpliciter spectare.*

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AN

Imperfect Pourtrait

OF

His Sacred MAJESTY.

SENECA the *Rhetorician* reports a misfortune that befell his dear Friend, *Porcius Latro* (whom nevertheleſſe he calls *Declamatoriæ Virtutis unicum Exemplum*) which was, that brought from the ſhady Schools to Plead in publick, in defence of *Ruſticus Porcius*, a near kinſman of *His*; He was ſo ſurpriſed with a fit of extreme baſhfulneſſe, that he began with a Soleciſm, and fell into confuſion. So hard is it for one

bred up in obſcurity, and accuſtomed onely to private Exercises of his Wit, to conſerve the ſerenity of his Underſtanding, and faithfulneſſe of his Memory, when he comes to ſtruggle with Arguments of publick uſe and importance.

This man's *Example* may be my *Excuſe*, and I take liberty to lay hold of his failing then, to extenuate my own failing now. For, if He, who was ſo great a Maſter in the Art of Speaking well, and of ſo prodigious Abilities both Native and Acquired, found himſelf at a loſſe in the delivery of his Conceptions in a matter common and ordinary: well may I, a perſon of mean parts, and obſcure converſation, find the like diſorder in my Faculties, in my preſent Attempt. Nay, more favour is due to my Aſtoniſhment, than was to his. Our occaſions, indeed, are different; but the diſadvantage is greater on my ſide. His buſineſſe at that time, was to vindicate a private man, his Equal: I have propoſed to my ſelf to adumbrate the Excellencies of a *Prince*, one as much Superior to all others in the divine *Endowments* of his *Mind*, as in the *Height* of his *Condition*. His Argument low, and familiar: Mine ſuch, that, *Divinity* it ſelf onely excepted, nothing is more noble, nothing more ſublime. Philoſophers teach, and Experience confirms, that Objects too ſtrong and excellent hurt and weaken the outward Senſes: and the ſame holds good alſo of the *Internal*, the *Mind* ſometimes encountring Objects, whoſe exceeding Brightneſſe doth ſo much the more

dazel her Eye of Reaſon, by how much the more ſhe dares to look upon them. No wonder, therefore, if ſo weak an Underſtanding as mine is, addreſſing it ſelf to contemplate the reſplendent Glories of a *King* (whom Providence Divine ſeems to have ſent into the World on purpoſe to refine the Age by his Example) be forced to confeſſe its dimneſſe and incompetency. The Difficulties I meet with, are many and great. When I conſider, How many things occurr to be ſpoken of, and how few words I ought to uſe: my trouble is not ſo much, what I ſhould *mention*, as what I ſhould *pretermit*; nor is it eaſie to make a choice, where all parts of my Subject are equally tranſcendent. Here, *Copiouſneſs* of matter, which in all other occaſions is a *Help*, proves my *Impediment*: and I am reduced to this ſtreight, either to be *Sacrilegious* in omitting *Some* particulars, or *Profane* in attempting to deſcribe *All*. Beſides, all Language muſt come as far ſhort of this *King's* Perfections, as they exceed others Imitation: nor is it leſſe difficult to advance Words agreeable to His *Merits*, than it is for *Envy* to Eclipſe them. This conſidered, I deny not, but what *Seneca* ſaid concerning the Divine Being, *Deum colit, qui novit*, he worſhips God beſt, who moſt contemplates and admires the ſuper-excellent Proprieties of His Nature; may be true likewiſe if accommodated to this Vicegerent of God, His *Sacred* MAJESTY, and it may be well enough ſaid, *Regem colit, qui novit*, that man doth beſt celebrate the King's Goodneſs, who by Reverence, Love, and Obedience, ſhews himſelf moſt ſenſible of it. And, therefore,

therefore, I accordingly confeſſe, that *Silence* and *Admiration* are the moſt proper Expreſſions Subjects can uſe, to teſtifie their Veneration of ſo Incomparable a Prince.

But, ſince His MAJESTY ſo often ſpeaks to *Us* in Bleſſings, it were an Ingratitude unpardonable in Us, never to anſwer *Him*, at leaſt in our *Acknowledgments*. To Good and Pious Kings there are owing as well *Offerings* of affectionate *Loyalty*, as *Tributes* of *Duty*; and God hath given them as great a right to the Homage of the *Heart*, as to that of the *Knee* of every Subject. Reflecting upon this, together with the infatuation of ſome Evill-minded men (either ſo obdurate, as not to feel; or ſo depraved, as to contemn their own great Happineſſe in being under His MAJESTY's bleſſed Government) who by their impious breath ſeek at once to ſtain the Honor of the *Head*, and re-inkindle the coals of Sedition and Rebellion in the *Body* of the State: I hope, I ſhall not offend, if I ſuffer my ſelf to be ſo far tranſported by the devote Reſpects I bear to His MAJESTY's Fame, and the juſt Zeal I have for the Peace and Proſperity of my *Country*, as briefly to acknowledge the admirable *Virtues* of the *One*, and ſo the high *Felicity* of the *Other*. I ſay, to *Acknowledge*; becauſe to Commend, or Aſcribe, is impoſſible; it being the prerogative of His Virtues, that they are *Endowments*, not *Attributes*. I am not ſo ignorant, as not to underſtand, that among all Good Men His MAJESTIE's Honor is as highly

highly *Sacred*, ſo impregnably *Secure*, and above all neceſſity of *Vindication*; nor ſo vain, as to expect ought I can ſay ſhould be of ſuch force, as to convert thoſe unhappy Wretches, upon whom the more powerful influence of *His Mercy* and *Goodneſſe* hath hitherto been loſt. All the *Deſign* of this Paper, therefore, is to be a Free Oblation brought by a Loyal Heart to the Altar of His MAJESTIES moſt illuſtrious *Name*; and all its *Hopes* are, ſo to be accepted.

This being premiſed to clear the Readers Eyeſight, I ſhall now adventure to ſet before him an imperfect Pourtraicture of *His* moſt Excellent MAJESTY, in ſome few of *His* Royal *Virtues* and *Graces*, thoſe eſpecially which have a more immediate influence upon His *Government*, and chiefly import the welfare and happineſſe of all who live under it. And well may I call it an *Imperfect* Pourtrait, ſince it was taken by an unskilful hand, at an half-light, and at great diſtance; and ſince it is drawn, as in too ſmall a Model, ſo likewiſe in faint and dead Colours; and therefore comes as much ſhort of the inimitable Beauty of the *Original*, as a Sun painted doth of the true one. However, thus much of *Reſemblance* there is in it, that it contains nothing which is not plainly viſible in *His* MAJESTIE's Actions: ſo that every judicious Eye might ſoon have diſcerned whoſe Image it bears, though the Front had wanted the Ornament of *His* Glorious Name; and I am obliged to believe, that every ingenious perſon

hath such lively sentiments of his Goodnesse imprinted upon his Heart, as amount to a Representation in most things agreeable to this. So that were I as well secured from being condemned of *Disparagement*, as I am from being accused of *Flattery*, I should think my Errors much more Venial than now they are.

Before we can look upon this inestimable *Jewel*, our Eyes are arrested by the correspondent Goodlinesse of the *Cabinet* wherein 'tis lodged. For *His* MAJESTY's PERSON, therefore, if it be true (as doubtlesse it is) that Masculine Beauty doth consist rather in the due *Shape* and *Symmetry* of parts, than in *Colour*; and that the most charming *Amiableness* of the Body results chiefly from a decent vivacity and gracefulness of *Motion*: then, certainly, may we give credit to our sight, which assures us, *His* MAJESTY is one of the *Comeliest* Personages of the Age. Which yet I mention not out of an opinion, that Eminent Virtue always chooseth the fairest Tenements of flesh to dwell in; for, that's no general Rule to judge by: but, because it is most certain, that her lovelinesse is most conspicuous in a Body that is *Comely*, though not of delicate Features, and which hath rather *Dignity* of *Presence*, than *Beauty* of *Aspect*; like a rich Stone, which is then set to most advantage of its lustre, when it is set plain. All men allow, there is a very near Affinity and Consent betwixt the *Body* and its Inmate, the *Mind*; and as Nature, when she erreth in the Fabrick

Fabrick of the one, is ſeldom obſerved to compenſate that defect with extraordinary Qualities of the other: ſo contrariwiſe, where She is exact in the one, She as ſeldom fails to give proportionate perfection to the other. As is eminently Exemplified in *His* MAJESTY, betwixt the ſeveral Accompliſhments of whoſe Body and Mind there is ſo rare a Harmony, that they reciprocally *grace* each other.

Nor is it fit we ſhould proceed, without a glance of Reverence upon the Memory of that refulgent Rock from whence this Gemme was taken; I mean *His* MAJESTIES Royal FATHER, who, by the Confeſſion of even *His* Enemies (yet thoſe were ſavage Beaſts in Human ſhape) well deſerved to be enrolled in the Eternal Regiſters of Fame, the Greateſt, Wiſeſt, moſt Pious, moſt Chriſtian King of the Age in which he lived. A *Prince*, into whoſe truly Heroical breaſt Divinity had infuſed a Soul ſo pure and white, that not with ſufficient caution reflecting upon the great depravity of the Times, and corruption of Mens Manners, *He* as freely confided in the faith of Others, as *His* own Uprightneſſe and Sincerity ſuggeſted to *Him*, they ought to have confided in *His*: nor was *He* capable of being deceived, otherwiſe than through *His* own exceeding *Goodneſs*. A *Prince* ſo *Juſt*, *He* ſcarce knew *Wrong*, but what *He ſuffer*'d: nor is it eaſie for Malice to find wherein *He* ever did an *Injury*, unleſſe in conferring upon ſome Men Benefits

ſo great, they underſtood not how to uſe them as they ought. *Hanc unam, Cæſar, habeo à Te injuriam; effeciſti ut viverem, & morerer ingratus*, was *Furnius* his Complement to *Auguſtus*, for pardoning his Father, who had been in Arms againſt him: and there were, who returned the ſame to *This* Good *King*, though in the worſt ſenſe; abuſing the power and truſt they had received from *Him* to *His* ruine, and by the deſtruction of the Benefactor, cancelling thoſe Obligations, which were too great to be requited. So dangerous even to their Fountain are the Streams of Favour and Bounty, where they flow upon perſons, in whom *Ambition* is confederate with *Ingratitude*. In a word, *He* was a *Prince*, who lived Innocently, ruled Juſtly, and died Holily: being, after ſundry *Afflictions* (and thoſe ſo ſharp ones too, as no *Patience* but *His* could have conquer'd them) reſtored to Heaven by a moſt glorious Martyrdom, inflicted by the barbarous hands of moſt accurſed Traitors and Regicides. And, certainly, the Virtues of ſuch a Father cannot but be derived to *His* MAJESTY by the right of Nature, the Inheritance of His Royal Blood. Beſides, *The Memory of a Good and Merciful Prince deceaſed, doth always highly endear His Progeny, and redouble upon His Son, who ſucceeds Him, the Fidelity and Affections of His People.*

Among all the Characters of the Deity, that remain impreſſed upon Man's Soul, the moſt excellent, and that by which ſhe doth beſt teſtifie her Original,

ginal, is that which the Grecians call Φιλανθρωπία, the Latines *Humanitas*, and we *Goodneſs of Nature*; being a certain inherent diſpoſition of the Mind to affect and deſire the weal of all Mankind, and anſwering that higheſt of Theological Virtues, *Charity*. This Virtue *His* MAJESTY hath as well in the Habit, as in the Inclination, in ſo full a meaſure, that it ſeems the Maſter Ingredient in His Compoſition. Inſomuch that it is harder for Him to be *offended*, than to *pardon*; more agreeable to His nature to confer *Benefits*, than to reſent *Injuries*. He is *Gracious* even to Strangers; which ſhews, that though His *Dominions* be an *Iſland* ſeparate from the reſt of the World; yet His generous *Heart* is none, but a vaſt *Continent* joyned to all Lands: nor is it more His *Care* of His Subjects (though that alſo be greater for *them* than for *Himſelf*) than His *Kindneſſe* to them, which by ſo ſtrong a Title denominates Him the FATHER of His *Country*. All we, who are His Subjects, with joy acknowledge our ſelves ſtrictly bound to Him, by His Laws, and our Allegiance: but by His courteous ſtooping beneath His Height, and Majeſty not hard to be approach'd, even ſuch find and confeſſe themſelves more ſtrictly bound, who otherwiſe are moſt *Free*. So Univerſal is the Soveraignty of His Goodneſſe, that *Princes* have wiſh'd themſelves under His Command: and *Ambaſſadors* not willingly return home to their Maſters; finding Here, if not more of *Protection*, yet more of *Encouragement* and honorable *Hopes*, than in their own Countries. The juſt and equitable deſires of His People, He doth rather *anticipate*, than *expect*, but never

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never *delay*: and whomſoever, Strangers or Natives, Fame inviteth to behold the Magnificence of His Court, His *Affability* moſt gratefully admits; nor do they ever depart from His Preſence *ſad*, unleſſe it be *becauſe they are to depart*. For, what *Horace* ſaid to *Auguſtus Cæſar*, is more due to *His* MAJESTY,

Inſtar veris enim, vultus ubi Tuus
Affulſit, populo gratior it dies,
Et ſoles melius nitent.

The luſtre of *His* Royal ſight
Makes the day paſſe with more delight,
And Suns to ſhine more bright.

So powerful in their operation upon the Affections of even the vulgar, are the beams of MAJESTY, *when mitigated by a gracious Aſpect, and conjoyn'd with the Emanations of a Benignity diffuſive upon all.* But, this makes but one Twiſt in that manifold Chord, by which our Hearts are faſtned to *His* MAJESTY's Foot-ſtool. For,

He is, moreover, a KING of ſo *Mild*, and withall ſo *Great* a Spirit, that His *Severity* (if *He* hath any) is conceal'd, but *Clemency* viſible to all. Whence it comes, that *He* puniſheth but rarely, never with Rigor; being better pleas'd with *Attonement* made by *Tears*, than *Expiation by Blood*. For Offences againſt *His* ſacred *Perſon*, He yet hath puniſh'd none: for offences againſt *His Laws*, very few; and thoſe Villains

lains of desperate contumacy, such as appeared to have made a Vow, never to repent, never to be innocent. Nor did *He* punish These, but (like the impartial Law) that by their Example others might be deterred from committing the like horrid Crimes, and that the *Good* might live in more security, the *Bad* being taken away. *Cosmus* Duke of *Florence* had a desperate saying, *That we are commanded to forgive our Enemies, but no where commanded to forgive our Friends*; intimating, that Wrongs from a Friend are unpardonable. But *His* MAJESTY shews His Spirit to be of a more Christian temper, detesting such unchristian Policy; For He hath pardoned as well *Secret*, as *Professed* Enemies, and extended His Mercy not onely to the *Weaknesses* of *His Friends*, but even to their *Neglects* and *Perfidiousnesse*. Which seems to be a chief reason, why the wounds of our State heal so fast; that otherwise might have remained long green, and perhaps have festered. In a word; *His* MAJESTY's *Fortune* is so *Sublime*, *He* cannot want the Solace of *Revenge*; *His Mind* so *Generous*, *He* cannot be delighted with it: well remembring, that it is a Princes part to remit offences; and as well understanding, that no Ornament is more worthy and becoming the Head of a King, than that *Civic Crown*, with this Inscription, For Subiects Saved.

He is a KING, whom God hath endowed with that *Perspicacity* of *wit*, and a *Judgment* so discerning; and (what is most happy in a King) brought up and exercised from His Childhood, in those various en-

encounters of adverſe Fortune, in Exile, Travels, Cares, Hardſhips, Wants, and continual Dangers: that we may ſafely propheſie, that hereafter no Diſaſter ſhall occurr to diſturb the Peace of His Reign, that can be inſcrutable to His *Wiſdom*, or, inſuperable to His *Fortitude*.

For the *Latter* of theſe two Virtues; certainly, no man ever gave clearer proof of it in himſelf, than *His* MAJESTY hath done: The greateſt part of His Life hitherto having been no other but a continued Triumph over the ſharpeſt Afflictions and Calamities; in all which He hath born Himſelf with ſuch undaunted Courage, & bravery of Reſolution, as if he had at once *Fragilitatem Hominis, & Securitatem Dei*. Which the *Stoicks* themſelves allow to be the higheſt command over Nature, and moſt Heroical pitch of Magnanimity, of which Mortality is capable. Of his *Active* Valour likewiſe, other Nations beſides this have had more than ſufficient Experience: and He hath more than once demonſtrated, that of all the Paſſions, His Breaſt is leaſt capable of that of *Fear*, unleſſe of doing Evil. Inſomuch that thoſe of His Followers, who had the Honor to attend Him upon a Charge, have found it a harder task, to with-hold *Him* from too far endangering His Sacred Perſon, than to beat the Enemy.

And as for the *Former*, *viz.* His *Wiſdom*; though that be as plainly viſible in His MAJESTY's ſo ſpeedy and dextrous Compoſure of the many and great Diſtractions of theſe Nations, ſince His moſt

moſt happy Reſtitution; as our *Madneſſe*, in forcing Him ſo long to remain in forein Countries, was in the extreme *Miſeries* we ſuffer'd the while: yet I ask leave to inſtance it in one or two Particulars, which being the proper *Effects*, may well be alleged as certain *Signes* of great Wiſdom and Sagacity in a Prince. Firſt, then,

Principis eſt virtus maxima, noſſe ſuos;

it is an infallible Oracle of Time, that nothing doth more demonſtrate and commend the judgment of Princes, than their *Election* of Grand Officers, and publick Miniſters, of eminent parts and ſingular abilities in their ſeveral Functions; ſuch as may not onely comport with the dignity of their Places, but alſo encreaſe and illuſtrate it. And it is in vain for Rulers to take counſel concerning *Matters*, if they take no counſel likewiſe concerning *Perſons* fit to manage them: Matters being as dead Images, and the life of the Execution of Affairs wholly reſting in the good choice of Individuals. Now, if we reduce all men more immediately entruſted by Princes, to four Orders or Degrees; viz. *Participes curarum*, ſuch upon whom the Soveraign diſchargeth the greateſt weight of his affairs of State; *Duces Militiæ*, principal Captains or Leaders of His Forces; *Gratioſos*, Favourites, ſuch as are a ſolace to Himſelf, and harmleſſe to the People; and *Negotiis Pares*, ſuch as hold great Places, and execute them with ſufficiency: and then reflect upon the admirable choice *His* MAJESTY hath at preſent made in all theſe; we ſhall

ſoon

ſoon be convinced, that *His* natural Abilities are improved to a high degree of Perfection by Obſervation and Experience, and that *He* is deeply read in the Natures and diſpoſitions of Men; one of the moſt important points in the Art of Government.

Secondly, it is a ſound Maxim in Politiques, *That in difficult and corrupt times, one of the moſt effectual Antidotes againſt the Contagion of popular Diſcontentments and Seditions, is for a Prince to nouriſh* Hopes, *and ſo to order matters, as that unquiet and tumultuous Spirits may be calmed by* Expectation, *where they cannot preſently be laid by* Satisfaction. And of this Preſervative *His* MAJESTY, like a skilful *Eſculapius* of the State, hath made good uſe, ſince God ſo miraculouſly brought Him to the Execution of His Kingly Office. For, obſerving the diverſity of Factions, and multitude of Exorbitant and Male-contented Spirits ſwarming in His Kingdoms; and finding it not onely unſafe to the publick, but alſo impoſſible, at once to gratifie Intereſts manifeſtly repugnant each to other, and to content men who were ſo immodeſt and unreaſonable, as to make themſelves Judges of what was fit for *Him* to grant, and meaſure the Equitableneſſe of their Deſires by no other Rule but that of their own and their Parties advantage: *He* hath had moſt timely recourſe to this Expedient, and handled things in ſo prudent a manner, that no Evil, either preſent, or impendent, hath appeared ſo peremptory, but that it ſtill hath had ſome out-let of *Hope*; thereby leaving no party to ſhipwrack themſelves upon the

the Rock of Despair, and most wisely imitating *Epimetheus*, who when Griefs and Evils of all sorts flew abroad out of *Pandora's* Box to infect Mankind, at last shut the lid, and kept *Hope* in the bottom. Now, *This*, as it shews the Universality of *His* MAJESTY's *Care*, and His willingnesse to include all men in the Circle of His *Providence*: so doth it shew likewise the profoundnesse of His *Judgment*, in that He estimates His Concessions rather by the real *Utility*, than the *Importunity* of Suters; and that He is not forgetful of that Saying of *Seneca* (2 *de Benef.*) *Sunt quædam nocitura impetrantibus, quæ non dare, sed negare, beneficium est.*

To these may be added a *Third* Instance of His MAJESTY's extraordinary Sufficiency in the Sacred Mysteries of Empire; and that is, *His great Preparations to improve the principal Dowry of this His Kingdom of Great Britain, the Vantage of Strength by Sea, that Nature hath given it.* The daily encrease of His Royal Navy speaks Him to be of that opinion, which *Cicero* (*in Epist. ad Atticum*) ascribes to *Pompey* the Great, where he saith, *Consilium Pompeii plane Themistocleum est, putat enim, qui Mari potitur, eum Rerum etiam potiri*: Which, doubtless, is true, the vast excesse of Power *His* MAJESTY hath in that particular above all Princes and States of Europe, duely consider'd: as well because he that is Master of the Sea, is at liberty to begin or end a Warre; where, when, and upon what Terms He pleaseth; as because

the Wealth of both *Indies* ſeems in great part but an Acceſſary to the Soveraignty of the Seas. But, why do I ſingle out Particular teſtimonies of that Prudence, which is in it ſelf *General*, and runs in full ſtreams through all *His* MAJESTY's Counſels and proceedings? Eſpecially when it is already viſible to the world, that in Nature nothing is ſo *Sublime*, But it may be comprehended by His MAJESTY's vaſt *Underſtanding*; nothing ſo *Mean*, as to eſcape His *Curioſity*. Wherefore, as the ſacred Scripture ſaith of the wiſeſt King, that *his Heart was as the ſands of the Sea*; which, though one of the largeſt bodies in the bulk or maſſe, is yet made up of the ſmalleſt particles: ſo may I ſay of *His* MAJESTY, to whom God hath given an *Intellect* ſo exceeding capacious, as it ſeems able to comprehend the Greateſt matters, and to apprehend the Smalleſt, and not to ſuffer them to eſcape His Obſervation.

As Wiſdom appears to direct His Counſels, ſo doth JUSTICE to regulate His *Power*; which accordingly he uſeth to no other end, but the vindication of Right, and ſuppreſſion of Wrong. If, with Moraliſts and Civil Lawyers, we underſtand *Juſtice* to be *Conſtans & perpetua voluntas jus ſuum cuiq; tribuendi*, a conſtant and unalterable Will of giving to every man what is his due; and grant that the Precepts, or (rather) duties of a man perfectly juſt, are all comprehended in theſe Three, *Honeſtè vivere*, *Alterum non ledere*, *Suum cuiq; tribuere*: then may we

we ſafely conclude His MAJESTY to be ſtrictly *Juſt*. For, He lives uprightly, doth injury to none, gives every man his due: as is evident from hence, that in ſo ſhort (and, as he might have made it, to Himſelf ſo advantagious) a time, no Prince ever took more care, or made better proviſion to redreſſe publick Wrongs and Oppreſſions, than He hath done; and from hence, that even in matters appertaining to His Royal Prerogative, He ſtill hath referred Himſelf to the Determination of the *Law*, which, as it is in it ſelf the Rule of Juſtice, ſo doth He make it the Rule of His *will*; in all deliberations keeping His Eye rather upon the *Equity*, than the *Utility* of the thing propoſed. *Plato*, I remember, in his Dialogue betwixt *Euthryphro* and *Socrates*, concerning *Sanctity*, brings in the Former ſpeaking to the Latter in theſe words; *Juſti partem, O Socrates, ſanctum & pium eſſe reor; quæ ſcilicet circa Deorum curam verſatur; eam verò quæ ad Hominum curam pertinet, reliquam eſſe juſtitiæ partem*: plainly importing, that Juſtice hath Two main Branches, one that points upwards, and contains a due care of the Worſhip of *God*; another that ſhoots forth in a ſtreight line, and extends it ſelf to a care of the good and welfare of *Men* in Societies. Now if we reflect upon what *His* MAJESTY hath already done in *both* theſe *Reſpects*, we cannot but acknowledge *Him* to be a *Juſt* Prince, alſo according to this Opinion of *Plato*. For,

As

As to the *First*; He is a KING, to whom no Interest is so dear, no Care so constant, as that of RELIGION, and the true Worship of God. Which (that I may omit His interiour *Piety*, and impregnable *Constancy* in the *Faith*, in which He was educated) is unquestionably evident in this, that though it be not long since Providence Divine restored Him to the Throne of His Royal Progenitors; yet hath He already restored God to His Country, to God his Temples, to Temples their Sacred Things, to Sacred Things Reverend Prelates, to Prelates their Dignities with security: and this by a Zeal most noble, a Prudence admirable, and a Felicity not only to Posterity, but even to Us, who are at this day blest therewith; well nigh incredible. Nor doth it seem, that Reason of State, or a consideration of the neer Sympathy that alwayes is betwoen the State Civil, and the State Ecclesiastical, (which even the Scripture intimates in that saying, *translato Sacerdotio, necesse est ut & Legis fiat translatio*) alone induced His MAJESTY to the restitution of Episcopacy: but rather a judicious Piety, grounded upon a strong assurance, that of all Orders in the Church, none is more Antient, none more Sacred and Venerable, none more beneficial to the peace and unity of it, than that of *Bishops*. Moreover, what by gentle Counsels, what by convincing Arguments, what by His own great Example; *His* MAJESTY hath reduced to their Wits again, and almost to Conformity with both the Doctrine and Discipline of Holy Church, no small number of *Fanatiques*: a most refractary Sect of People, who so make themselves Arbiters

Arbiters of Religion and Governours, that they measure their Duties to Both, not by the rule of Precepts Divine, not by their Countries Lawes and Rites; but only by their own delusive Dreams, which, like Furies, drive them head-long upon all the absurdities and extravagances of a distracted Superstition. Yea, (what is yet more horrid) they seem to outvy the *Devil* himself in Blasphemy. For, He said, *I will ascend, and be like the Highest*: but they personate God, and bring Him in saying, *I will descend, and be like the Prince of Darknesse*; in that they pretend the inspiration of His *Holy Spirit*, to justifie their cruel and execrable actions of taking up Armes against their Soveraign, murthering their fellow Subjects, and attempting to subvert Government.

As to the *Other*; His MAJESTY is a KING, who hath as it were by His very Presence, brought present Remedy to the inveterate and otherwise incurable Distempers of Great Britain: and like *Jupiter* the *Preserver*, as it were in a moment recomposed His Country, almost torn in pieces by Civil Discords and Factions. Nine moneths are not yet fully past, when we beheld before our eyes the Image of a Commonwealth most sad and deplorable, when all things appear'd doleful, troubled and confused; and when we complained, that to compleat our Calamities, nothing remained, but the total Extirpation of Three famous Nations: and yet at this thrice happy day, so hath *His* MAJESTY changed the condition of His three Kingdomes, that all things are not only in a deep

Quiet,

Quiet, but also in Prosperity; the Laws are so religiously observed, that we find our selves in the arms of a most delightfull Peace; nor can we imagine what is wanting to our highest Liberty, unlesse it be the *Licence of destroying our selves.*

Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet, apparetque beata pleno
Copia cornu.

Now *Faith*, and *Peace*, and *Shame* begin
To rise again, as from the dead:
Now antient *Virtue* dares come in,
And shew her long-neglected head:
And blessed *Plenty*, with her load,
Appears abroad.

Under His MAJESTIE's Administration of the State, now doth deep and rich *Security* thrive; *Right* thrives, placed above all Injury; the *Studies* of *Learning* thrive; and the *Honours* of those Studies: and All His sober and ingenuous Subjects are ready to make this twofold gratefull Confession, that they are *Happy*, and that to these Blessings nothing can be added, unlesse that they may be *Perpetual.*

These

These are *Great* things, You'l say: and yet, truly, they make but a part of the inestimable Benefits we have received from *His* MAJESTY; while *He*, (as if observing the precepts of that *Platonique Justice*, which of all others described by Men, seems to be the most Perfect and Difficult) dividing His Cares betwixt our *Spiritual* and *Temporal* Good, hath been so wonderfully successfull in them, that it must be wholly our own fault, if we be wanting in either.

In fine, He is a KING, in whom *Clemency* and *Justice*, *Piety* and *Fortitude*, *Modesty* and *Magnanimity*, (Virtues that seldom co-habit in one breast) are with so perfect an Union married together: that they conspire to give more lustre to His *Crown*, than that can to His Royal *Head*; that Men are compelled to place their Veneration, rather upon His *Person* and *Divine Endowments of Mind*, than upon His *Fortune*; that He is become at once the *Glory* and *Envy* of Kings; that supreme Soveraignty is his due, as much by *Merit*, as by *Fate*; and (in a word) that no man can propose to His MAJESTY an *Example* more worthy His imitation in the future, than that of *Himself* in the present. To conclude, therefore; as *Astronomers* observe, that when three of the *Superior Luminaries* meet in *Conjunction*, that Aspect alwayes produceth Effects singularly good and happy to Mankind: so may we, upon more certain grounds, be confident, that this great *Conjunction* of so many

Godlike *Virtues* and *Graces*, that like ſtars of the firſt magnitude, ſhine together in the firmament of His MAJESTIE's Royal Mind, cannot but have ſo benign an influence upon His Government, as to make it highly *Glorious* to *Himſelf*, and perfectly *Happy* to His *People*.

His MAJESTIE's vaſt *Goodneſſe*, and therein our own great *Happineſſe* thus conſidered; what can we do leſſe than to *Love*, *Honour* and *Obey Him*? *Gratitude* obligeth us to acknolwedge Him to be the Preſerver of Great *Britain*, Hope of *Europe*, ſupporter of the Faith truly Apoſtolique, Example of Princes, and the Love and Delight of all Good Men. And our own *Intereſt*, as well as *Loyalty*, obligeth us to endeavour His defence and preſervation to the utmoſt of our power; and withall, to make it our daily Prayer to God Almighty, that He would be pleaſed to eſtabliſh and preſerve *His Moſt Excellent* MAJESTY in the Rule of theſe His Kingdomes, which by His Virtue begin to recover that Glory and Felicity they ſo long enjoy'd under the Scepters of His Royal Anceſtors; to make His Renown immortal by the greatneſſe of His Actions and Atchievements; and after a long and proſperous Reign, to put Him in poſſeſſion of a *Celeſtial* Crown, in the ſame inſtant He ſhall ſee good to tranſlate Him from His *Terreſtrial* one. And to this *Prayer*, I am well aſſured, there are none, who are not Enemies to God, to Govern-

Government, to the Peace of their Country, to Themſelves; but will, with all ſincerity of Devotion, and fervency of ſpirit, ſay, *Amen.*

Tyrannorum cæde, & clementis Principis ſuccedentis imperio nihil jucundius, nihil utilius ſubditis accidere poteſt.

Herodian. Lib. 2.

FINIS.

By W. Charleton

ΣΤΝ ΘΕΩ.

Consilium Hygiasticum,

Pro Illustriss. Excellentissq. Heroë, Dno. JOHANNE LUCA, *Marchione* DURAZZO, *Extraordinario Serenissimæ Reip.* GENUENSIS *Oratore, ad Augustissimum* CAROLUM II. *Magnæ Britanniæ Regem, honorificentissimè missо, & ab eodem paritèr excepto, Anno hoc, Æræ Christi nati,* MDCLXI.

QUUM ex rationali, & ad sanctiores Artis Apollineæ leges accuratissimè instituto Stochasmo, nobis planè plenèque compertum sit, *Nobilissimum Virum* contumacioribus vis-